canrot rise above the state of the votary. Heaven always bears some proportion to the earth. The God of the cannibals will be a cannibal, of the crusaders, a crusader and of the merchants a merchant." To the savage tribes, deity is but a mighty warrior; to over-burdened, enervated races, the unspeakable pe^-ce of Nirvana; to the oppressed and down-trodden, He is the righteous avenger' and judge ; to the tender and loving, He discloses Himself as tlie pitying, iver-caring Father. In the same manrer, as the largeness of tne soul in man and the generousness with which the soul's doors are opened vary, so do the measure of inspiration and the character of the revelation. Says Dr. Annie Besant :—

"(You cannot pour into a vessel more than the vessel can contain; the liquid only overflows on every side ; and the great Ocean of Brahman cannot flow in its entirety into these tiny vessels that we present for its reception; only as the vessel expands can more and more of that illimitable Self pour itself thereto."

This illumination of man by the Central *Self-siibsistent Sun* of Immaculate Holiness through all ages and in all climes is a divine process implying the direct descent of the Divine upon the human spirit, the touching of the human soul with the flame of Heaven, the cleansing of the individual with the baptism of love, which subdues

the lower self and
on its stepping-stones raises man to a
higher life, which
kindles the silent altars of duty and opens
the hidden springs
of activity, which recognises the absolute
dependence of the
soul upon its Author and raises it above
the murky atmosphere
of a sinful world into the peaceful and
happy bosom of its
God and Father, and which blows away the
selfish barriers
between man and man and knits the whole
of humanity
into a free and loving family of which God
is the Sole Parent,
Protector and Guide.
Accordingly, the religion of the Upamshads
is a rational
religion, depending on a process of
progressive development